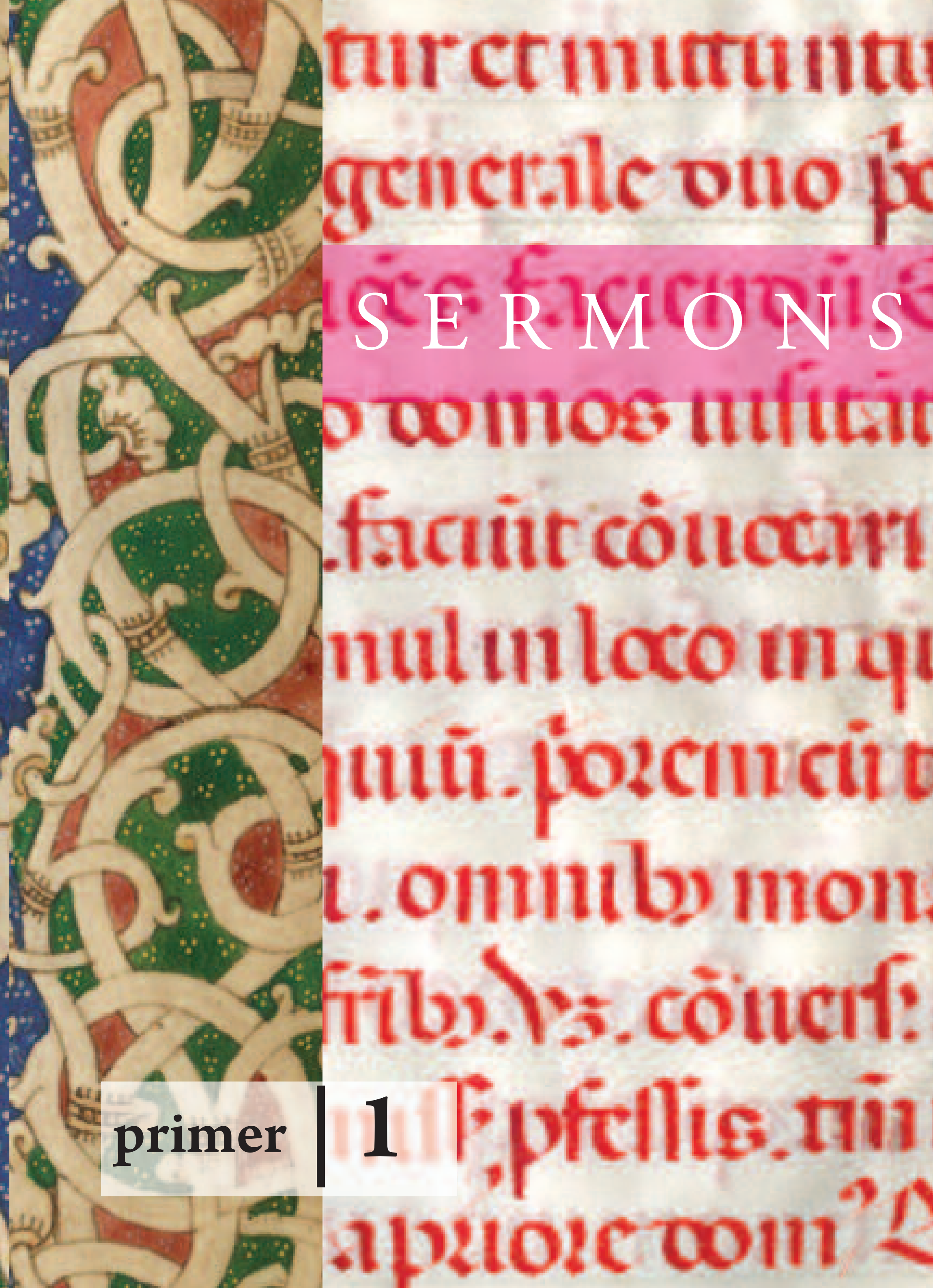
SERMONS



primer | 1

The manuscripts we offer at Textmanuscripts.com™ are diverse enough to defy categorization. They have ranged from the ninth century to the nineteenth century (although they typically predate c. 1600). Their contents are as varied as their date; Bibles, liturgical manuscripts, and works by the Church Fathers stand side by side medical texts and legal treatises (to name just a few categories). Fascinating in many ways, these manuscripts are sometimes not easy to appreciate without some background.

This new series, which we are calling "primers," is our answer. Each small volume will introduce one genre of medieval manuscripts to a wider audience, by providing a brief, general introduction, followed by descriptions of text manuscripts that belong to that genre. Included also will be additional pedagogical material (timelines, suggested readings, glossaries, and so forth), that suit the subject. Our intention is to provide introductions, not to present new scholarship, but we suspect that these "primers" will be more broadly useful to scholars studying the medieval book, by helping to answer in a concrete way what certain types of manuscripts actually looked like and how they functioned for their medieval readers.

Sandra Hindman

primer | 1

general editor Sandra Hindman

SERMONS

by Laura Light

a series published by *Les Enluminures*
New York • Chicago • Paris

Events in the History of Preaching in the Middle Ages

— c.346-407 John Chrysostom ("Golden Mouth"), author of numerous homilies [cat. 8]. — c. 389/91 Jerome (c. 347- c. 419), *Book of Interpretations of Hebrew Names*, an important tool for preachers [cat. 9] — 426 Augustine of Hippo (354-430), *De doctrina christiana* (On Christian Doctrine), the first Christian handbook on preaching — 591 Gregory the Great (c. 540-604), *Cura pastoralis* (On Pastoral Care), on the duties of the Bishop, including preaching — 789 ***Admonitio generalis***, mandating Charlemagne's plans for Church reform, including frequent preaching to the people — 819 Rabanus Maurus *De institutione clericorum* (On the Training of the Clergy), includes discussion of preaching — fl. 840-875 Haymo of Auxerre Benedictine monk from the Abbey of St. Germain, responsible for four major Homilaries — c. 1084 Guibert of Nogent (1053-1124), *Liber quo ordine sermo fieri debeat* (A Book about the Way a Sermon Ought to be Given): "… it is equally worthy of damnation to refuse to aid sinners through preaching" — 1090-1153 Bernard of Clairvaux foremost Cistercian, author of numerous sermons — 1098-1179 Hildegard of Bingen Benedictine Abbess and mystic, author of homilies on the Gospels; known to have preached publicly — c.1160-1240 Jacques de Vitry author of four model sermon collections; known for his use of *exempla* — 1160-1196 Maurice of Sully bishop of Paris from 1160, author of model sermons in French and Latin — 1170-1221 St. Dominic founder of the Dominican Order (Order approved 1216) — 1181-1216 St. Francis of Assisi founder of the Friars Minor (Order approved 1210) — 1195-1231 Anthony of Padua Franciscan, famous preacher and author of model sermons — c. 1199 Alan of Lille (1116-1202), *De arte praedicatoria* (On the Art of Preaching), defining preaching as "open and public instruction in faith and morals … deriving from the path of reason and the fountain of authority." — c.1200-1230 **Earliest treatises,** *artes praedicandi* (arts of preaching) on sermons using the structure of the university sermon (known as modern, thematic, or scholastic sermons).

— 1215 **Fourth Vatican Council,** results in renewed focus on Communion, confession, and preaching. — 1215 **Statutes of the University of Paris** — 1225-1274 Thomas Aquinas Dominican, who stated "Preaching is the noblest of all ecclesiastical functions" — c. 1228/9-1298 Jacobus de Voragine Dominican, author of the *Legenda aurea* (the Golden Legend) [cat. 1] — 1231 **University of Oxford** recognized — c. 1250-1261 *Tractatus de diversis materiis predicalibus* by Stephanus de Borbone (d. 1261), Dominican, a collection of *exempla*; the *Liber Pantheon* is an abridged version [cat. 10] — 1277-1328 Albertus de Padua Augustinian hermit; author *Postillae evangeliorum dominicalium et maiorum festivalium,* Gospel commentaries with model sermons [cat. 3] — c.1300 Jacobus de Cessolis (d. c. 1322), Dominican, writes his treatise on Chess, *De ludo scaccorum* [cat. 11] — 1309-76 **Papacy at Avignon** — 1322 Robert of Bavesorn *Forma praedicandi* (The Form of Preaching), defines preaching as "the persuasion of the multitude, within a moderate length of time, to worthy conduct." — c.1330 Philippus de Monte Calerio (d. c. 1344), Franciscan, lector of the *studium* at Padua; author of a lengthy model sermon collection on the Sunday Gospels [cat. 2] — 1363-1429 Jean Gerson Chancellor of the University of Paris; writes sermons in Latin and French. — c. 1367 Ruggero da Eraclea Franciscan [or Rogerus de Platea (c. 1304-c. 1374)], author of *Quadragesimale*, or Lenten sermons [cat. 4] — 1377-1417 **The Great (or Western) Schism** with two Popes reigning simultaneously — 1380-1444 Bernardino da Siena Observant Franciscan, known for his revivalist preaching in Italy — c. 1400-1462 Francesco de Lignamine de Padua bishop of Ferrara, 1446-1462 [cat.8] — c. 1410/20-1483 Antonius da Vercelli Observant Franciscan, important, but little studied, preacher [cat. 5]. — 1452-1498 Girolamo Savanarola Dominican, fiery preacher, executed as a heretic. — c. 1500 c. 1500-1525, and c. 1534, Visitation sermons of Carthusian Order (founded 1084, "never reformed because never deformed"/1534) [cat. 7].

Words for all: Medieval Sermon Manuscripts

Medieval sermons survive in thousands of manuscripts, largely unedited and just beginning to be studied. They represent one of the most plentiful and important types of medieval manuscript, but they can be difficult for the non-specialist to appreciate. Sermon manuscripts can include dozens (even hundreds) of texts, by unfamiliar authors, or, even more commonly, by unidentified authors. Their organization is not always readily apparent. The quickly written and heavily abbreviated scripts found in some sermon manuscripts, especially those dating from the fourteenth and fifteenth centuries (the largest percentage of surviving sermon manuscripts), can initially seem daunting. This brief overview of the topic, and the accompanying sample of sermon manuscripts, seeks to introduce this type of manuscript to the non-specialist, and make this important genre more accessible.

In order to understand the importance of the sermon in the Middle Ages one first has to firmly distance oneself from modern expectations. Sermons today, even to faithful churchgoers, are likely a rather minor part of life — simply part of the routine of weekly worship, and probably often quickly forgotten. Nothing could be a greater contrast with the importance of the sermon in the Middle Ages. In a culture that was still predominantly oral, and certainly one lacking in most of the means of communication we take for granted, the sermon was the main method of communication of religious ideas, even, borrowing the words of one contemporary scholar, Beverly Mayne Kienzle, "the central literary genre in the lives of medieval European Christians and Jews."

Sermons were by definition oral events. Kienzle's working definition of a sermon, widely quoted now in the literature, based on the definition in Alan of Lille's (d. 1203), *Summa de arte praedicatoria,* states, that a sermon is an oral discourse based on sacred text spoken by a preacher to an audience meant to instruct the audience on faith and morals. These oral events – sermons by bishops at Mass in the early days of the Church, sermons by missionary monks, sermons in parish churches, cathedrals, and at church councils, sermons by monks to fellow monks in the chapter houses inside monasteries, sermons by mendicant friars in front of crowds in city squares — can be known today only in their written form, and it is these written sermons in manuscripts that will be our primary focus here.

Medieval sermons have been called the most frequently transmitted text from the Middle Ages, and that might be true. Modern sermon studies, however, is a relatively young field, dating only from the 1970s. These two facts explain one of the most exciting points about medieval sermon manuscripts — the very large percentage of texts that have never been edited, or indeed studied, by modern scholars. Medieval sermons constitute a vast pool of potential information that has just begun to be appreciated. (For example, none of the sermons in the seven manuscripts described here have appeared in modern editions; cat. 1-7).

The essential tool that opened up access to this material and gave birth to modern sermon studies as a scholarly discipline is J.B. Schneyer's *Repertorium der lateinischen Sermones des Mittelalters für die Zeit von 1150–1350,* which appeared in eleven volumes from 1969-1990. This amazing work catalogued over 100,000 Latin sermons, listing them by their opening and closing words with lists of manuscripts and printed editions. Key to its usefulness are the last two volumes with alphabetical indices, published only in 1989-1990. Schneyer lists sermons dating from 1150-1350 (and certainly not all of them) and naturally, some of his work will be subject to correction and revisions. Nonetheless, it is an invaluable tool. Sermons from the period after 1350 have been less well-studied, CD-ROM publication by Hödl and Knoch with about 10,000 entries based on notes left by Schneyer represents an important start. Similar *Repertoria* of vernacular sermons have also been published (Middle English and Dutch to date), and others are underway.

Sermons are transmitted in many types of manuscripts (the discussion here focuses on sermons the thirteenth through the early sixteenth century, although later sermons are important, and texts from late Antiquity and the early Middle Ages were a core part of medieval homiletic literature; see for example cat. 8). Some manuscripts include sermons that were actually preached — at times copied for the author (in versions written down before they were preached, or recorded, and probably edited, afterwards, for personal use or wider distribution). Other manuscripts, known as "*reportationes,*" include written accounts based on the notes taken by someone who heard the sermon (these vary from very skeletal notes to fully fleshed-out versions). Other sermon manuscripts are personal collections for the use of a preacher, and vary widely in their organization, contents and sources (cat. 6). Sermons are also found copied singly or in small groups with other types of texts; for example, the sermons by Jacobus de Voragine (cat. 1) found with extracts from his *Golden Legend*, or the Carthusian Visitation sermons included in a manuscript with Rules for Visitations (cat. 7). Some sermons were probably copied strictly as reading material (cat. 8) (and indeed, authors used the sermon form for works that were never meant for oral delivery).

Collections of model sermons (cat. 1-5) as the name implies, are collections designed to help other preachers, either by providing a ready-made sermon for a particular occasion, or, much more often, to be used as material for new sermons. Model sermon cycles at times were completely literary compilations (although usually written by active preachers), but may also include sermons that were once actually delivered. In addition to model sermons, numerous other medieval texts were composed to help preachers write their sermons, including the biblical concordance, distinction collections, and many more — here we describe three examples of sermon aids (cat. 9-11).

Sermon manuscripts can be organized in many different ways. Many medieval sermon collections were organized according to the liturgical year (cat. 1-5). *Sermones de tempore* include sermons for the Proper of the Time (the Sundays and Feasts celebrating the life of Christ, including the movable feasts associated with Easter), *sermones de sanctis*, sermons for the Proper of the Saints (feasts of the saints and the Virgin Mary), and *sermones quadragesimales* include sermons for Lent (cat. 4-5). Less common, but of great interest to historians, are *sermones ad status*, that include sermons arranged according to their audience, that is sermons to the clergy, to the nobility, to merchants, and so forth (cat. 11). Sermon manuscripts can also be organized according to the date of the sermons, or exegetically, focusing on a book of the Bible; some lack any obvious organization.

The Middle Ages was a long period, and the form of the sermon changed as church and society did. Modern scholars distinguish between a homily and a sermon (in general, homilies were more common in the earlier periods). Homilies comment on an entire biblical passage, explaining it sentence by sentence. The sermon, including the sophisticated university sermons (also known as modern, thematic, or scholastic sermons) that were so influential from the thirteenth century on, in contrast focuses on an idea, often a moral message, developed from a few words of the scriptural theme. The structure of the university sermon allowed the preacher to expound on almost any topic he chose, linking it to his theme verbally, and developing it with carefully constructed divisions, all supported by scriptural texts.

Sermon manuscripts are one of our most important sources for the religious life of the Middle Ages, and one that represents a vast pool of unedited and under-studied texts. Their importance is however much broader. Sermons are increasingly recognized as an important source by medievalists specializing in many fields, from social history to literature; they are indeed a "mirror of medieval society."

1

JACOBUS DE VORAGINE

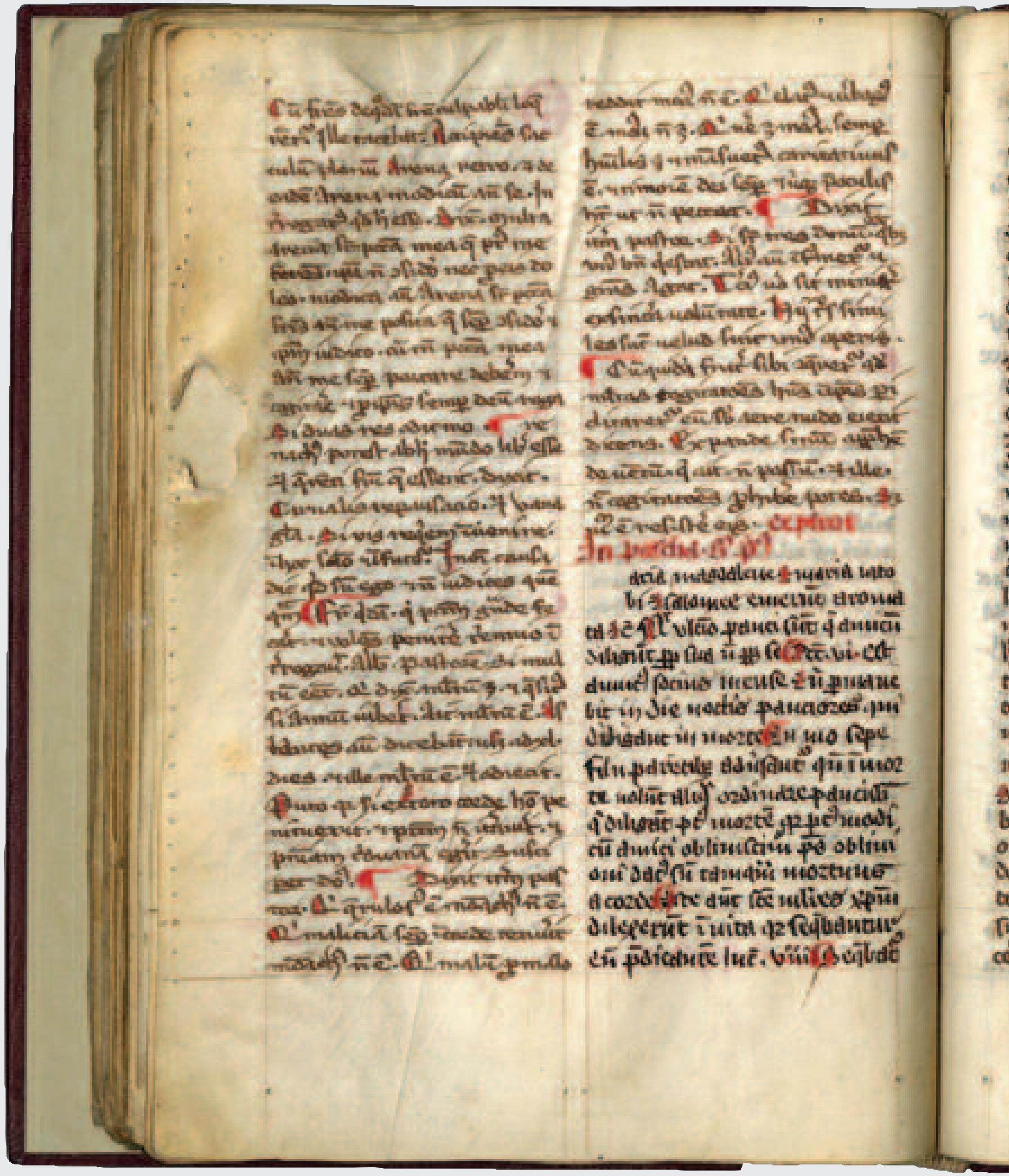
***Legenda aurea* (excerpts) and *Sermones de tempore* (seven sermons)**
In Latin, decorated manuscript on parchment
Germany (Southern?), c. 1280-1325

The thirteenth century was a watershed in the history of medieval preaching, and the contributions of the preachers from the two new mendicant orders, the Franciscans and the Dominicans were key. It is appropriate therefore to begin with the Dominican, Jacobus de Voragine (c. 1228/9-1298), a contemporary of St. Thomas Aquinas. He is most well-known today as the author of the collection of saints' lives known as the *Legenda aurea* (the Golden Legend), but he also composed three model sermon collections, including more than seven hundred sermons, that survive in as many as 1120 manuscripts. Their popularity extended beyond the Dominicans, and they were used as standard sources for sermons by preachers across Europe. Jacobus records that he composed the earliest of his three collections, the *Sermones de sanctis* at the request of brothers in his order who wanted sermons based on some of the material in his *Legenda aurea*.

While complete copies of these model sermon collections circulated widely, excerpts, tailored to the needs of their original owners, can be even more interesting to the historian. This manuscript is an example of a manuscript of this type, and includes seven sermons from the *Sermones de tempore*, together with extracts from the Golden Legend, copied in Germany not long after Jacobus' lifetime. The complete *De tempore* cycle included 160 sermons; the seven chosen for inclusion here are for Easter and the six following Sundays; there is no modern edition of these sermons. **[TM 579]**

DESCRIPTION: 40 folios, incomplete at the beginning, written in 2 columns in a gothic bookhand and gothic noting script in two columns in 38-28 lines by 2 scribes, red initials, many signs of use, modern red leather binding. Dimensions, 181-178 x 133-124 mm.

LITERATURE: Iacopo da Varazze, *Legenda aurea, edizione critica,* ed. Giovanni Paolo Maggioni, Florence,1998-1999; edition with biography and historical background, Jacobus de Voragine, *Sermones quadragesimales* (http://sermones.net/content/jacques-de-voragine).



reduced

2

PHILIPPUS DE MONTE CALERIO

***Postilla super evangelia dominicalia* or *Sermones dominicales* (part, thirty-nine sermons)**

In Latin, manuscript on paper

Northern Italy, Emilia Romagna?, c. 1340-1375

A different type of sermon collection this work by the little-known Franciscan, Philippus de Monte Calerio (d. c. 1344), who taught in Padua and Milan, and served as Papal penitentiary at the end of his life. Philip states that he composed this work when he was lector at the Padua *studium* in 1330; like Jacobus de Voragine's works, this is a collection designed to help other preachers, more than a record of sermons that were actually preached. He likes to begin his sermons with experiences drawn from real-life, beginning, "Nos videmus per experientiam" ("We see through experience"), and then continuing with a general statement. Their structure is rhetorically simpler than the sermons following the university (also known as the modern or thematic) form, seen in Jacobus de Voragine's sermons, and Phillip comments on the entire Gospel passage, rather than concentrating on a single short theme. The links between biblical exegesis and sermons is always important. The interconnection is especially evident in this collection, which is entitled "sermons" in some manuscripts, but in others is referred to as a "*Postilla*" or commentary.

The complete work was very long, and included sixty-five extensive sermons. Soon after its composition, it circulated in abbreviated versions. This manuscript includes thirty-nine sermons, beginning with the sermon for the third Sunday before Lent. There is no modern critical edition of these sermons, nor is there a complete modern study of their complicated transmission with a census of the surviving manuscripts (these sermons were not included in Schneyer's *Repertorium*). **[TM 555]**

DESCRIPTION: 96 folios, watermark dating 1331-1388, wanting text at the end, bound out of order, written in a small cursive gothic bookhand in two columns of 43-34 lines probably by several scribes, bound in modern red leather. Dimensions 296 x 220 mm.

LITERATURE: Fontana, Emanuele, "Filippo da Moncalieri e le sue 'Postille' sui vangeli domenicali e quaresimali," *Franciscana* 11 (2009), 223-356.



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3

ALBERTUS DE PADUA (PADUENSIS)

Expositio evangeliorum dominicalium et festivalium

In Latin, decorated manuscript on paper
Northern Italy, Brescia?, or Austria?, dated 1470

Albertus de Padua (d. 1328), the author of the treatise in this manuscript, belonged to the Order of the Hermits of St. Augustine. Founded in 1256, the Augustinian hermits, like the Dominicans and Franciscans, were a scholarly order that focused on preaching. Sermons by authors from these orders (and the Carmelites, another Mendicant order) represent the large majority of sermons surviving in manuscripts from the later Middle Ages.

Albertus of Padua was a professor of theology at the *studium* in Padua and in Paris. He was a renowned preacher, and the author of two collections of materials for preaching, the text in this manuscript, *Postilla super evangelia dominicalia*, and a collection for Lent, *Postilla super evangelia quadragesimalia*. This text, like the text by Philippus de Monte Calerio just discussed (cat. 2), underlines the close connection between scriptural commentaries and preaching. Both are called "*Postillae*" in some manuscripts, a title usually used for biblical commentaries, and Albertus' text does in fact include a brief historical, etymological and exegetical commentary on the Gospel text for the feast, followed by two or three sermons based on the same Gospel. The attraction of a text like this for preachers charged with preaching Sunday sermons year after year is obvious, and preachers probably selected material and used them in sermons, rather than preaching the sermons exactly as they were in this written form. This text is found in numerous manuscripts and fifteenth- and sixteenth-century editions; there is no modern edition. **[TM 588]**

DESCRIPTION: 310 folios, written in a hybrid cursive script, in 2 columns on up to 42 lines, pen initials and some painted initials, modern vellum binding, skillfully restored. Dimensions 315 x 220 mm.

LITERATURE: Gutiérrez, David, *The Augustinians in the Middle Ages, 1256-1356*, tr. Arthur J. Ennis, Villanova, 1984; Zumkeller, A., *Manuskripte von Werken der Autoren des Augustiner-Eremiteordens im mitteleuropäischen Bibliotheken*, Würzburg, 1966.



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4

ROGERUS DE ERACLEA (OR ROGERIUS DE PLATEA?)

Quadragesimale scolarum **(Lenten "School" Sermons)**

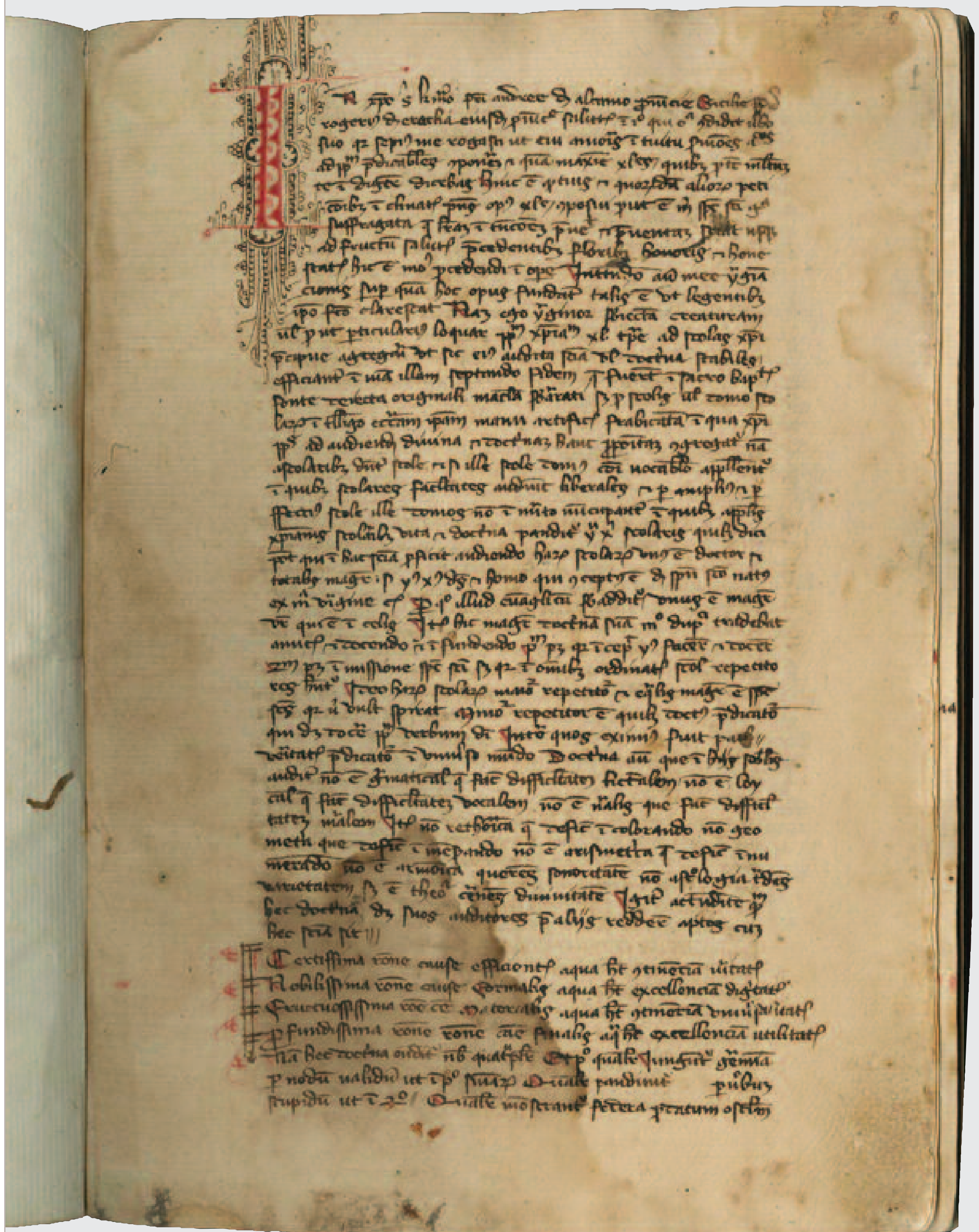
In Latin, with added text in Italian, decorated manuscript on paper
Italy, Tuscany, c. 1400-1410

This manuscript is an example of a *Quadragesimale* or sermons for Lent, a penitential season often the occasion for frequent preaching and sacramental confession. These sermons, known in only six manuscripts (only two of which including this one with the author's prologue), represent a fascinating, and idiosyncratic, approach to the sermon form. These are literary sermons, but they may have been based on the author's actual preaching. Rogerus explains in his preface that he aims to create in these sermons a "school" for the Church where the doctrine of Jesus is taught, to compete with the views taught in earthly, or secular, schools. In addition to an idiosyncratic structure (probably unique to these sermons), the wide variety of sources used, both Latin and vernacular (including very early quotations of Dante), and the quotations of proverbs in Italian, makes these sermons exceptionally interesting. The manuscript described here is witness to a version of these sermons close to the author's original, and includes the author's prologue and thirty sermons (some copies include as many as fifty-six).

The exact identity of the author, Rogerus, a fourteenth-century Franciscan, is still uncertain; scholars have proposed Ruggero da Eraclea, a Franciscan master of theology (active c. 1367), or a more well-known, earlier Franciscan, also active in Sicily, known as Rogerus de Platea (c. 1304-c. 1374), Bishop of Bosa in Sardinia in 1360, and the Bishop of Mazara del Vallo in Sicily in 1363. They have not yet been edited. **[TM 611]**

DESCRIPTION: 59 folios, watermarks dating 1399-1407, written in a quick cursive gothic bookhand, in 47-39 long lines, pen initials, stained but legible, bound in vellum (?) over pasteboard. Dimensions, 275 x 195 mm.

LITERATURE: Cenci, Cenci, "Il quaresimale delle scuole di fr. Ruggero da Eraclea," *Archivum Franciscanum Historicum*, 88 (1995), pp. 269-318; Roccaro, Cataldo, ed., Rogerii de Platea, *Sermones*, ed., Franciscana 5, Palermo, 1992; Romano, Marta M., "'Il 'Quadragesimale' di frate Ruggero: 'status quaestionis' e proposte di lavoro," *Schede Medievale* 46 (2008), pp. 169-177.



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5

ANTONIUS VERCELLENSIS (DA VERCELLI)

***Quadragesimale de aeternis fructibus Spiritus Sancti* [Sermons 41 to 61]**

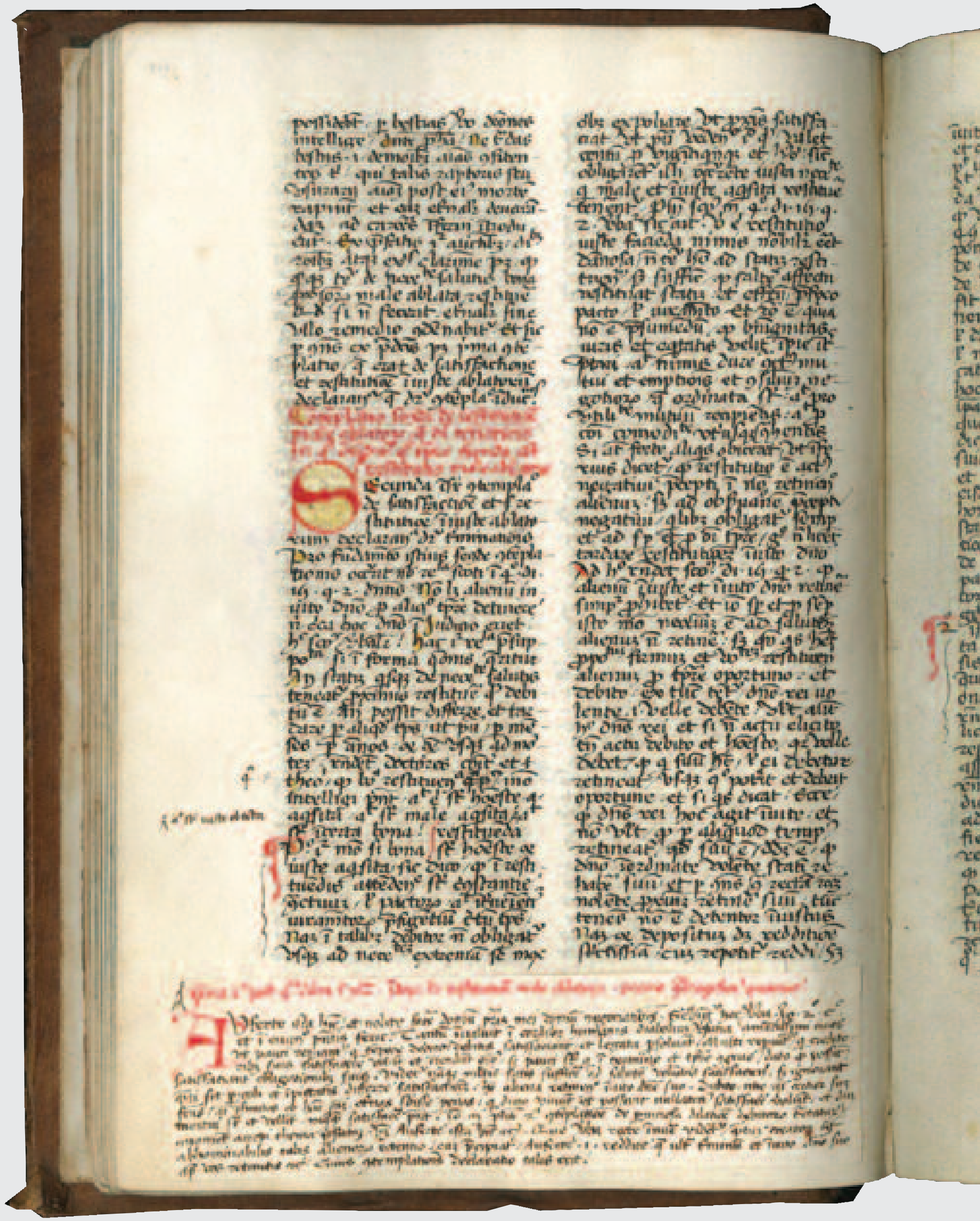
In Latin with a few notes in Italian, decorated manuscript on parchment and paper
Northern Italy, Milan?, c. 1460-1475

The context for this second example of sermons for Lent (see also cat. 4), is the Observant reform movement, which swept through almost every religious Order from c. 1370 through the fifteenth century, promoting a reinvigoration of religious life, and, especially in the case of the Franciscans and Dominicans, an outpouring of vigorous public preaching. The preaching of the Observant Franciscan Bernardino da Siena (1380-1444) inaugurated this trend, and attracted enthusiastic crowds, who hurled their worldly vanities into bonfires. The sermons in this manuscript, with the elaborate title, "Lenten sermons of the Eternal Fruits of the Holy Spirit," are also by an Observant Franciscan, Antonius da Vercelli (c. 1410/20-1483), the Vicar of the Observant Franciscans in Milan, and a friend of Lorenzo de' Medici. He was an important and influential preacher, and these sermons, which have never been printed, deserve to be edited and more widely available to modern scholars. They are strongly didactic and catechetical in their overall tone, and include citations from numerous authors, both secular and religious. Especially important is Antonius' plentiful use of *exempla*, or moralizing stories, to illustrate his points (and to please his audience) (see also cat. 10).

This manuscript most likely dates from Antonius' lifetime, and was copied in the same region where he served as the vicar of the Observant Franciscans in Milan. It includes numerous annotations by contemporary hands that testify to its use, and should be studied in detail.
[TM 683]

DESCRIPTION: 519 folios, missing the first 4 leaves, watermarks dating 1463-1466, written in a quick gothic noting script, in 2 columns of 49 lines, red initials, later sheepskin binding. Dimensions 220 x 150 mm.

LITERATURE: O. Schäfer, "De fater Antonio a Vercellis O.F.M., eiusque *Quadragesimali de aeternis fructibus Spiritus Sancti,*" *Archivum Franciscanum Historicum* 36 (1943), pp. 253-272.



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6

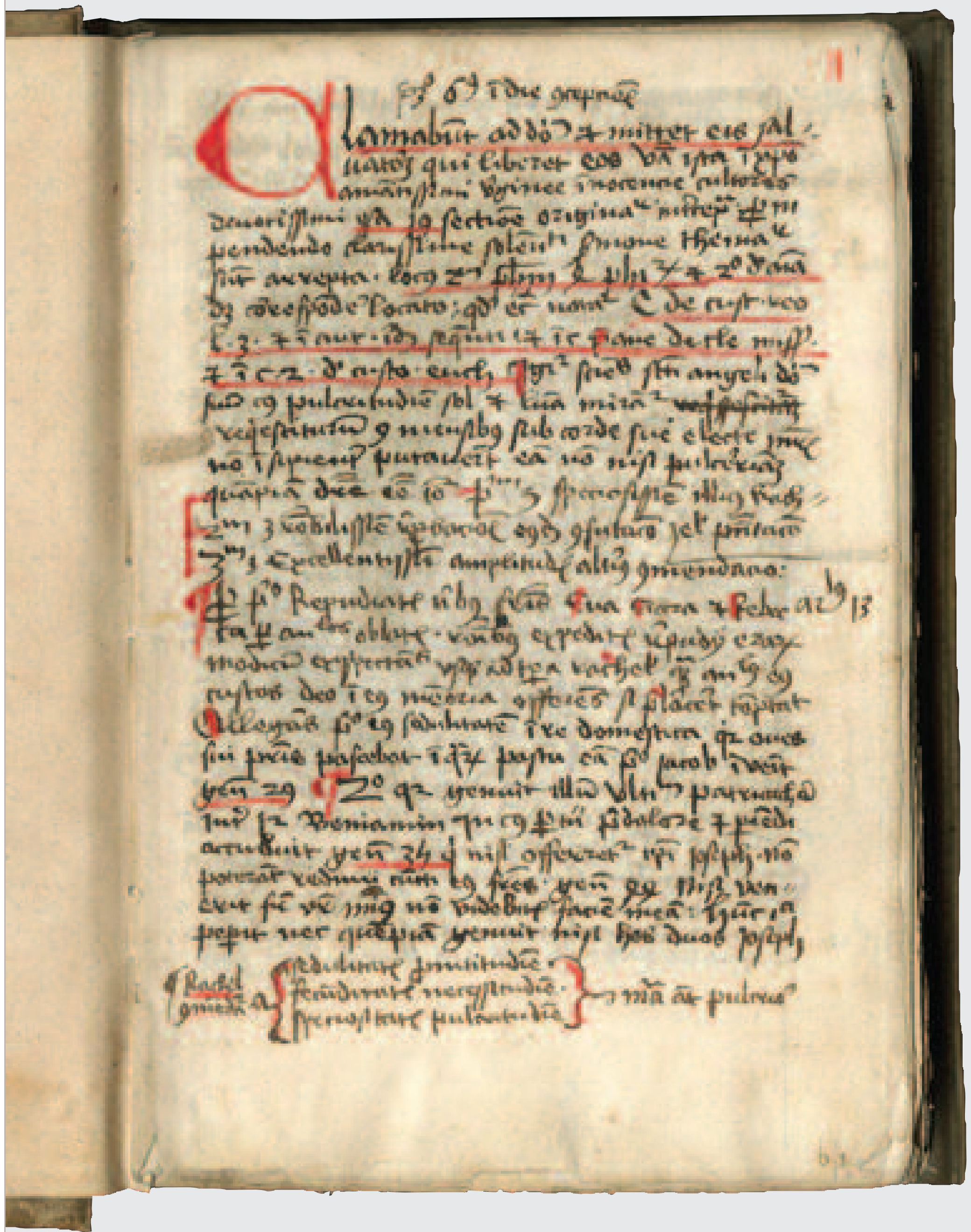
Sermons by an unidentified author(s)

In Latin and German, decorated manuscript on paper
Southern Germany or Austria, after 1497-c. 1510

Model sermon collections are literary texts, designed by their authors to aid preachers in the compositions of sermons (see cat. 1-5). This manuscript, in contrast, is an example of a collection assembled by a preacher from written sources, and possibly from sermons he heard, for his personal use. None of these forty-two sermons are listed in the *Repertorium* of sermons by Schneyer or in its continuation. They may all be by one author (even the person who copied this manuscript), or they may be by many authors. One text is dated in the rubric, 1492, and these sermons are likely contemporary with the manuscript (and not a late copy of earlier material). The many Dominican theologians cited suggest they may be by a Dominican author, or a University student. The importance of popular preaching, certainly part of the Dominican mission, is also represented. One sermon is in Latin and German, and other sermons include German phrases.

The organization here is unusual. There are two groups of sermons; the first group includes sermons for the Annunciation, all beginning with the same theme from Isaiah 19:20. The majority of the sermons in the second group also include the same theme, in this case from 1 Kings 20:31. Many of the sermons in the second section discuss riches or wealth. Equally distinctive are the sections within the manuscript labeled "*applicatio,*" which seem to be additions, or further "applications" on the sermons included. **[TM 537]**

DESCRIPTION: 122 folios on paper, watermark, dating 1488-1497, missing 10 folios at the beginning, written in a current gothic script in 29 to 25 long lines, red initials, modern vellum binding. Dimensions, 165 x 110 mm.



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7

Carthusian Rules and Sermons for Visitation

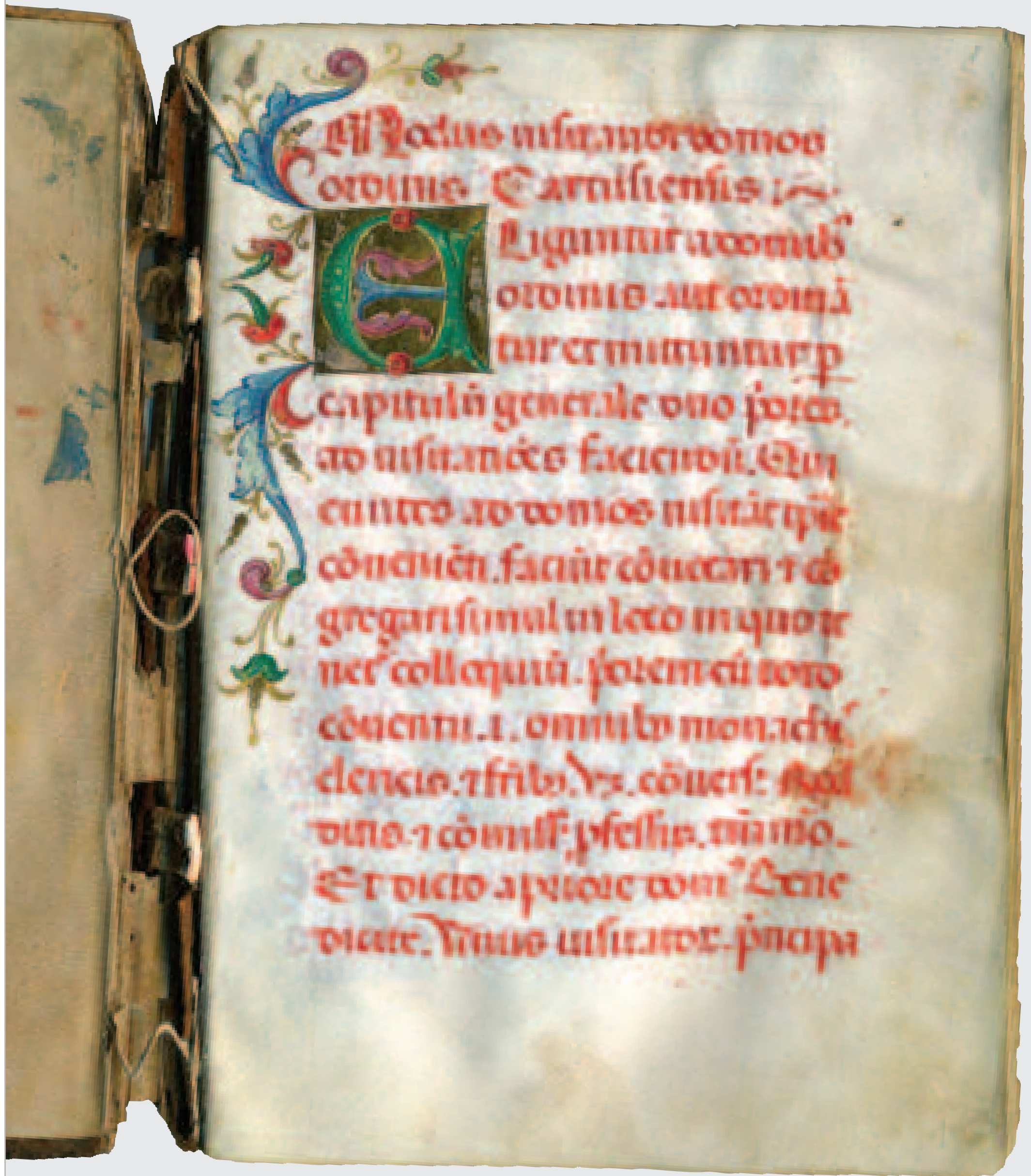
In Latin and Italian, illuminated manuscript on parchment
Northern Italy, Venice?, c. 1500-1525, with later additions c. 1534

Medieval sermons are not always found in manuscripts that we would call "sermon manuscripts," as this manuscript illustrates. It includes three sermons preached on the occasion of a Visitation in a Carthusian monastery, copied in a manuscript that includes the Order's rules for Visitations, and an account of one particular Visitation in 1534. The system of Visitations, where Visitors, appointed by the General Chapter, inspected each Charterhouse every two years, was key to the success of the Order.

The Carthusians were a contemplative order, combining communal and eremitic forms of monastic life. Each monk spent most of his life living as a hermit in his own cell, while living in a monastery and participating in some communal events. The Carthusians had no contact with the outside world, but they did actively copy books (their original statutes prescribed: "We preach by our hands, because we may not do it by word of mouth"). Carthusian monks did gather together in the chapterhouse to hear sermons by the Prior (or someone he appointed) on fourteen feasts, and sermons were preached at the meetings of the general chapter. This manuscript is evidence that sermons were also preached on the occasion of Visitations (Hogg, 1998, does not list any examples of Visitation sermons). Other manuscripts with the Carthusian Rules for visitation also include sermons; one sermon in this manuscript is found in a manuscript now in Leeds (Brotherton Collection 13). These sermons are not included in Schneyer's *Repertorium* or its continuation. **[TM 333]**

DESCRIPTION: 51 folios, complete, written in a southern gothic bookhand by two scribes in 16 long lines, pen initials, 19 gold initials, 1 painted initial, bound in Venice in its original blind-tooled leather. Dimensions 155 x 109 mm.

LITERATURE: Hogg, James, "Early fifteenth-century Chapterhouse Sermons at the Charterhouse of Mainz," in Carolyn Muessig, ed., *Medieval Monastic Preaching*, Leiden, Brill, 1998, pp. 53-72.



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8

IOHANNES CHRYSOSTOMOS, *De laudibus beati Pauli homelia*, tr. ANIANUS CALEDENSIS; PSEUDO-DIONYSIUS AREOPAGITA, *Epistola Dionysii Areopagitae ad Timotheum de morte apostolorum Petri et Pauli;* GREGORIUS NAZIANZENUS, *Orations* (2, 17, 26), tr. RUFINUS AQUILEIENSIS; PS-AMBROSIUS (PS-GERBERTUS REMENSIS?), *Sermo de informatione episcoporum*

In Latin, illuminated manuscript on parchment
Italy, Ferrara, c. 1450-1460

In the early church, preaching was the special duty of the bishop, and patristic homilies were read, and often used by preachers as material for their own sermons, throughout the Middle Ages. The intense interest in ancient rhetoric in fifteenth-century Italy sparked a renewed interest in earlier homiletic forms, in particular homilies by the Greek and Latin Fathers of the Church. This manuscript, appropriately enough copied for a bishop, is an expression of this interest, and includes a series of eight homilies in praise of the Apostle Paul (actually seven authentic homilies, and an eighth circulating with them in the Latin tradition) by John Chrysostom (c. 346-407), patriarch of Constantinople. John studied rhetoric and theology, and his eloquence gained him the name of Chrysostom ("Golden Mouth"). Most of his writings are in the form of homilies. The manuscript also includes a sermon, here ascribed as was common to St. Ambrose, one of the Latin Fathers (although it may actually date from the eleventh century), and three orations by Saint Gregorius of Nazianzenus or Gregory Nazianzen (330?-390?), which are not sermons, but speak to the fifteenth-century interest in ancient rhetoric.

This elegant humanist codex was copied for Francesco de Lignamine de Padua (born c. 1400-1462), Bishop of Ferrara from 1446-1462 in Ferrara. Vespasiano da Bisticci spoke of Francesco de Lignamine as a very learned person, interested in sacred and secular texts, with numerous ties to contemporary humanists. **[TM 469]**

DESCRIPTION: 121 folios, complete, written in a fine Italian humanistic script in up to 26 long lines, 14 gold initials with white-vine decoration, full white-vine border with painted arms, later marbled paper 19th-century. Dimensions 236 x 162 mm.

LITERATURE: Piédagnel, A., *Jean Chrysostome, Panégyriques de S. Paul*, Paris, 1982.



reduced

9

SAINT JEROME

***Liber interpretationis hebraicorum nominum;* Liturgical Commentary by an unknown author**

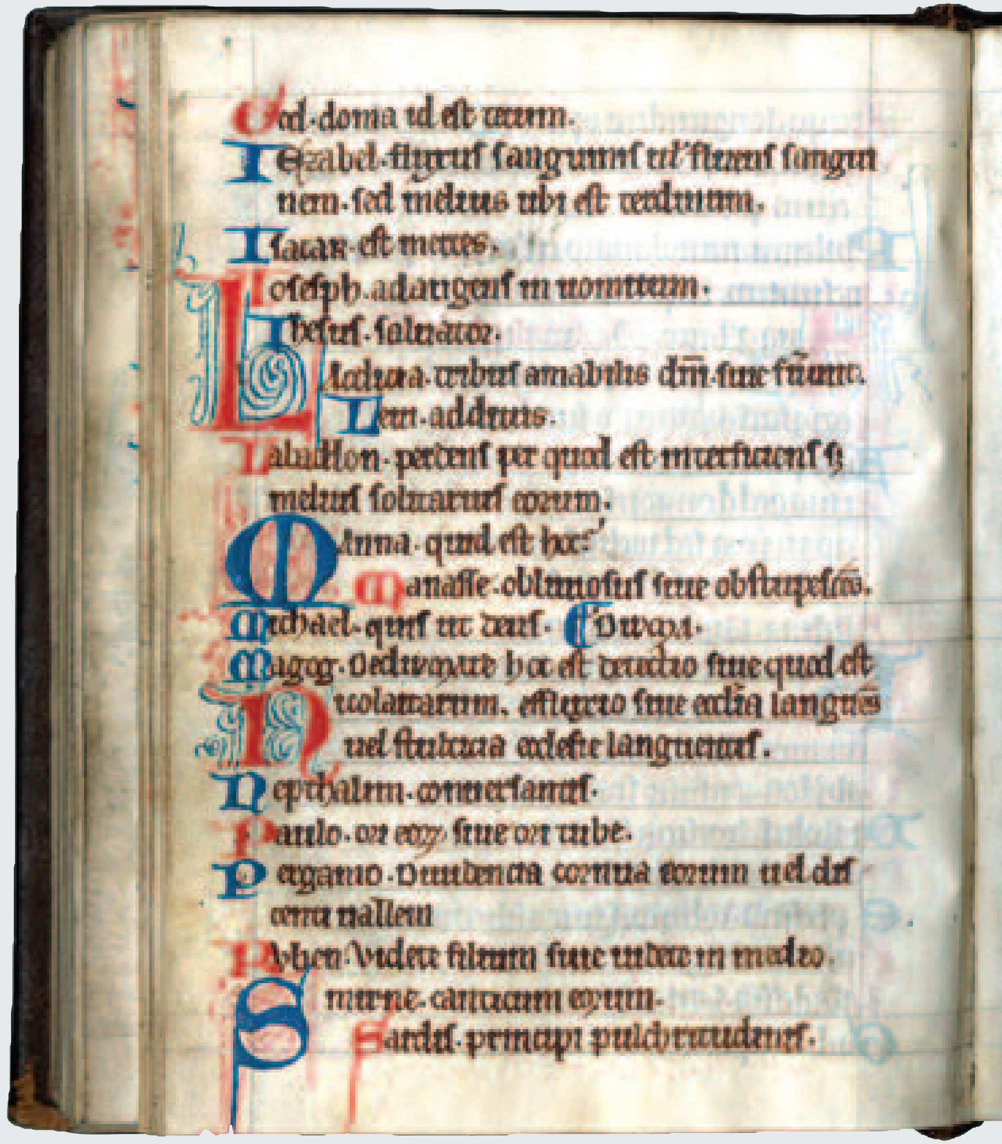
In Latin, decorated manuscript on parchment
England, c. 1230-50

In the wake of the Fourth Lateran Council of 1215, called by Pope Innocent III as a response to the threat of the Cathar heresy in Southern France, there was a renewed effort on the part of the church to meet the pastoral needs of the faithful, stressing the importance of Communion, confession and preaching (the approval of the Franciscan and the Domincian Orders should also be seen in this context, see cat. 1-5, 10-11). This concern for a vital, reformed church, led by an educated clergy that was able to preach is reflected in the texts included here. Its small format suggests it was used by a well-educated cleric (associated with Oxford?), who took his pastoral responsibilities seriously.

The *Book of Interpretations of Hebrew Names* by St. Jerome (c. 347- c. 419) is a glossary that explains the etymologies of Hebrew, Aramaic and Greek proper names in the Bible. Jerome's treatise was certainly used in biblical commentaries, but it was also a crucial tool for preachers, especially suited for the new university or modern sermons that could be structured around the different meanings, or interpretations of a word from the sermon's theme. This is followed by the only known copy of an unpublished – and unstudied – liturgical commentary by an anonymous author. The author uses Johannes Beleth, *Summa de ecclesiasticis officiis*, written in Paris c. 1160-65, extensively, but also introduces his own materials, including short sermon outlines. **[TM 658]**

DESCRIPTION: 136 folios, apparently complete, written below the top line in an upright gothic bookhand in 23 long lines, colored initials some with pen decoration, red rubrics, stained, ff. 50-59v, partially detached, 19th-century brown leather binding. Dimensions, 145 x 109 mm.

LITERATURE: Poleg, Eyal, "The Interpretations of Hebrew Names in Theory and Practice," in Eyal Poleg and Laura Light, ed., *Form and Function in the Late Medieval Bible,* Leiden, 2013, pp. 217-236.



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10

STEPHANUS DE BORBONE

Liber Pantheon

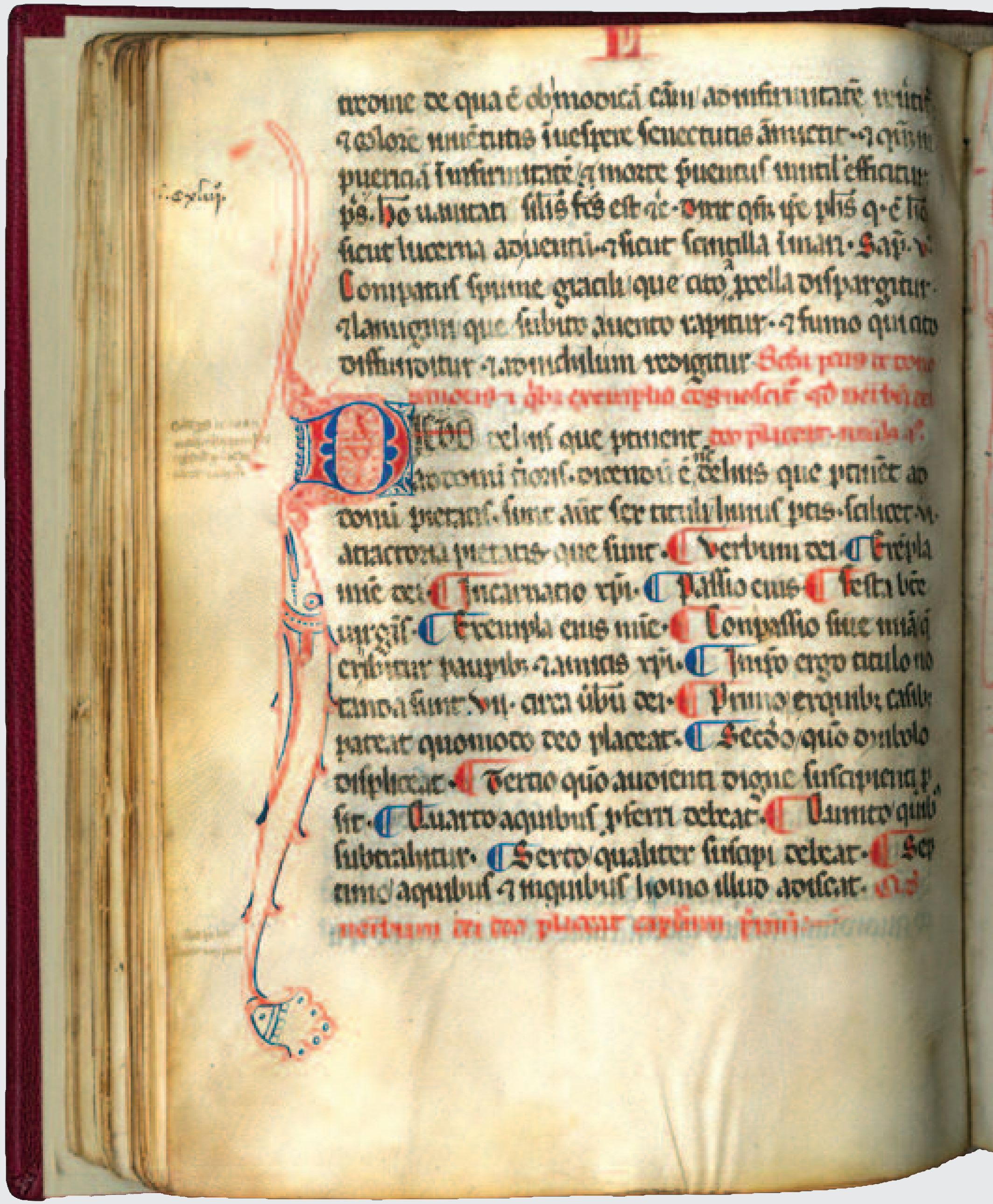
In Latin, decorated manuscript on parchment
Southern France or Spain, c. 1300-1330

Then as now, medieval preachers recognized the value of a good story to underline their points (and to keep their audience engaged). A number of authors compiled collections of *exempla*, or moralizing anecdotes, to answer this need. The *Liber Pantheon* was one of several known versions of a collection of this type compiled by the French Dominican Stephanus de Borbone some time between c. 1250 and his death c. 1261. Dominicans were particularly active in writing collections of *exempla*, including, for example, the well-known authors, Humbert of Romans (d. 1277), the fifth Master-General of the Dominican Order, and the chronicler and bishop, Martinus Polonus (d. 1278). The value of *exempla* collections to historians extends far beyond those primarily interested in preaching and pastoral care. They have been important sources for historians studying the social history of the Middle Ages since the nineteenth century, and continue to be used today (now aided by an online index).

The original version of Stephanus de Borbone's text includes over 3,000 *exempla* to form a substantial treatise known as *Tractatus de diversis materiis predicalibus* (Treatise of Diverse Materials for Preaching); although Stephen completed the text only through book five, it was intended to be organized in seven books according to the Seven Gifts of the Holy Spirit: Fear, Piety, Knowledge, Fortitude, Counsel, Understanding, and Wisdom. The *Liber Pantheon* is an abridged and rewritten version of the *Tractatus* text, surviving in about a dozen fourteenth-century manuscripts. **[TM 558]**

DESCRIPTION: 236 folios complete, written in a southern gothic bookhand in 23-29 long lines, red-and-blue pen work initials, slight cockling and stains throughout and some wear to a few leaves with loss of ink, modern red leather binding. Dimensions c. 220 x 160 mm.

LITERATURE: Berlioz, Jacques and Jean-Luc Eichenlaub, ed., *Stephani de Borbone, Tractatus de diversis materiis predicabilibus (Prologus, Prima Pars: De dono timoris)*, CCCM 124-124B, Turnhout, 2002, 2006; Tubach, Frederic C., *Index exemplorum: A Handbook of Medieval Religious Tales*, Helsinki, 1969; Thesaurus Exemplorum Medii Aevi (searchable online index to medieval exempla), http://gahom.ehess.fr/thema/index.php



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11

JACOBUS DE CESSOLIS

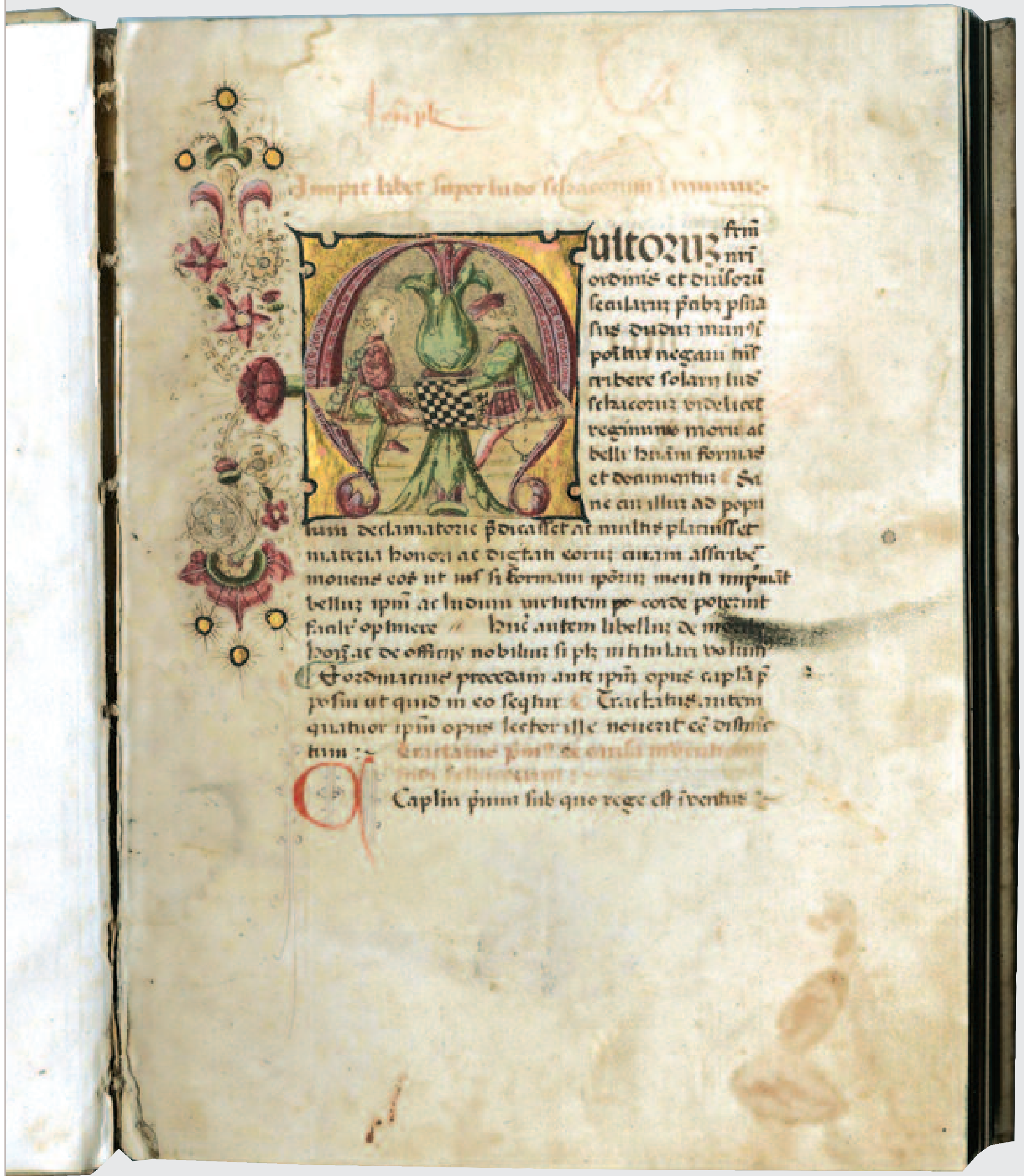
Liber de moribus hominum et officiis nobilium sive super ludum scaccorum
[Book of the customs of men and the duties of nobles or the Book of Chess]
In Latin, illuminated manuscript on paper
Northeastern Italy, probably Venice, c. 1425-1450

This very popular text by another Dominican, Jacobus de Cessolis, probably composed c. 1300, is designed to teach morals using the game of chess as an analogy for contemporary society. The author states that he had used this subject in his sermons for some time before members of his Order and of the nobility persuaded him to write it down. Jacobus' sermons, like *sermones ad status* collections, must have been characterized by a great awareness of adapting sermon content to different groups in society. The numerous *exempla* in this work certainly meant that it was in turn used by preachers compiling their own sermons (see also cat. 5 and 10).

The first book of Jacobus' treatise recounts the beginning of chess, its inventors, and the circumstances under which the game originated. The concluding book represents the chessboard as the ancient city of Babylon and concludes with an Epilogue tying together the Babylonian legend with the ideal medieval commonwealth pictured in the author's chess allegory. Books two and three, probably the most important for other preachers, develop the analogy between contemporary life and the game of chess, describing the chess pieces as representative of different classes in medieval society. Figures of the court come first – the king, the queen, the royal counselor, etc. – followed by the pawns – the farmer, tailor, merchant, shipman, doctor, lawyer, thief, and gambler, and so forth. There is still no modern critical edition of the text. **[TM 655]**

DESCRIPTION: 65 folios, complete, written in a rounded gothico-antiqua script in 24 lines, pen work initials and historiated initial with border, modern repair to f. 22, 17th- or 18th-century limp vellum binding. Dimensions 254 x 185 mm.

LITERATURE: Mehl, Jean-Michel, "L'exemplum chez Jacques de Cessoles," *Le Moyen Âge* 84 (1978), pp. 227-246; Plessow, Oliver, *Mittelalterliche Schachzabelbücher zwischen Spielsymbolik und Wertevermittlung. Der Schachtraktat des Jacobus de Cessolis im Kontext seiner spätmittelalterlichen Rezeption*, Münster, 2007.



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Medieval Sermons: Selected Sources

Identification of Sermons:

Schneyer, Johann Baptist. *Repertorium der lateinischen Sermones des Mittelalters für die Zeit von 1150–1350,* eleven volumes, Münster, 1969–1990.

Hödl, L. and W. Knoch. *Repertorium der lateinischen Sermones des Mittelalters für die Zeit von 1350 bis 1500 nach den Vorarbeiten von J.B. Schneyer,* CD-ROM edition, Münster, 2001.

O'Mara, V. M. and Suzanne Paul. *A Repertorium of Middle English Prose Sermons,* Turnhout, 2007.

Sherwood-Smith, Maria C. and Patricia Stoop. *Repertorium van Middelnederlandse preken in handschriften tot en met 1550* (Repertorium of Middle Dutch sermons preserved in manuscripts from before 1550), Leuven, 2003-2008.

General Introductions:

Kienzle, Beverly Mayne, ed. *The sermon,* Turnhout, 2000; massive volume from the *Typologie des Sources du Moyen Âge Occidental* (fasc. 81-83), that includes essays on Latin and vernacular sermons; each chapter includes a discussion of sources and sample sermons. All are excellent; as general introductions, see especially Beverly Kienzle, "The Tweflth-Century Monastic Sermon," Nicole Bériou, "Les Sermons latins après 1200," and C. Delcorno, "Medieval Preaching in Italy (1200-1500)" (including material on Italian Vernacular preaching, but much broader in scope).

Bataillon, L. -J. "Approaches to the study of medieval sermons," *Leeds Studies in English,* n.s, 11 (1980), pp. 19–35, reprinted in L.-J. Bataillon, *La prédication au XIIIe siècle en France et Italie,* Aldershot, 1993, essay one; the best brief introduction to sermon manuscripts.

Kienzle, B. and David d'Avray. "The Sermon," in *Medieval Latin: An Introduction and Bibliographical Guide,* ed. F.A.C. Mantello and A.G. Rigg, Washington, D.C., 1996: pp. 659-69.

Longère, Jean. *La prédication médiévale,* Paris, 1983; a comprehensive modern study.

Muessig, Carolyn. "Sermon, preacher and society in the Middle Ages," *Journal of Medieval History* 28 (2002), pp. 73–91; an excellent history of the scholarship related to the medieval sermon, and the changes since c. 1970.

Murphy, James Jerome. *Rhetoric in the Middle Ages: a History of Rhetorical Theory from Saint Augustine to the Renaissance,* Berkeley, 1981; includes a lengthy chapter on the theory of medieval preaching and the *artes praedicandi.*

"A History of Medieval Christian Preaching as Seen in the Manuscripts of Houghton Library," An Online exhibiton focusing on the history of preaching by Beverly Mayne Kienzle and John Zaleski with contributions from Timothy Baker, Michelle De Groot, Zachary Guiliano, Suzanne Hevelone, Tiffany Vann Sprecher, and Katherine Wrisley Shelby (http://hcl.harvard.edu/libraries/houghton/collections/early_manuscripts/preaching/index.cfm).

Sermones.net: Édition électronique d'un corpus de sermons latins médiévaux (http://www.sermones.net/), includes an electronic edition of the *Quadragesimale* of Jacobus de Voragine, with excellent introductory material focusing on his sermons, as well as general bibliography on sermons; overall a valuable introduction to the field.

Collected Essays

Numerous volumes of collected essays on sermons have been published in recent decades; many (not all) originated in conferences organized by The International Medieval Sermon Studies Society. Included here are only a few of many collections.

Amos, Thomas, Eugene A. Green, Beverly Mayne Kienzle, ed. *De Ore Domini: Preacher and Word in the Middle Ages,* Kalamazoo, 1989.

Bériou, Nicole and David L. D'Avray, ed. *Modern Questions about Medieval Sermons: Essays on Marriage, Death, History and Sanctity,* Spoleto, 1994.

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Hamesse, Jacqueline, Beverly Mayne Kienzle, Debra Stoudt, Anne Thayer, ed. *Medieval Sermons and Society: Cloister, City, University,* Louvain-La-Neuve, 1998.

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ACKNOWLEDGMENTS FOR RESEARCH
ARIANE BERGERON-FOOTE, CAT. NOS 3, 5 AND 8
DEBRA CASHION, CAT. NO 10

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